

Al Farouq

The Criterion



RABIUL AAKHAR 1428 / MAY 2007

Volume 3, Issue 6

A LEGACY OF ROOHANIYAT

GLIMPSES INTO THE LIFE OF HAZRAT DR MUHAMMAD SAABIR SAHEB *Rahmatullahi alaihi*

Born: 28 Zul Qadah 1384 (1 April 1965)

Passed away: 3 Safar 1428 (22 February 2007)

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INTRODUCTION

Time has witnessed the passing away of great personalities and our hearts are grieved at the demise of Hazrat Dr Muhammad Saabir Saheb rahmatullahi alaihi; may Allah Ta'ala elevate his soul and grant him worthy recompense for the selfless manner in which he showed concern for the Ummah, Aameen! Hazrat Dr Saabir Saheb rahmatullahi would always reflect on the sublime manner adopted by our spiritual mentor Shafeequl Ummah Hazrat Moulana Muhammad Farooq Saheb rahmatullahi alaihi. The essence of the ta'leem (teachings) of Hazrat Shafeequl Ummah rahmatullahi alaihi was:

- Perfect moderation in behaviour and action.
- Obedience to the Sunnah
- Imparting the teachings of Deen through absolute compassion
- Extreme humility.

Undoubtedly, the manner of Hazrat Dr Saabir Saheb's (rahmatullahi alaihi) spiritual instruction was as compassionate as that of Hazrat Shafeequl Ummah rahmatullahi alaihi. When we discuss the life of Hazrat Dr Saabir Saheb rahmatullahi alaihi, we invariably compare and discuss the life of Hazrat Shafeequl Ummah rahmatullahi alaihi; the

similarities in approach leave us astonished at the unique bond that existed between Hazrat Dr Saabir Saheb rahmatullahi alaihi and our Hazrat Shafeequl Ummah rahmatullahi alaihi.

LOVE FOR THE SHEIKH

One of the most outstanding features of the life of our Hazrat Dr

Al-Farouq dedicates this issue to the bereaved family, friends, and associates of the late Hazrat Saabir sahib (rahmatullahi akayh), a man to whom this writer is eternally indebted, for his association always revived the teachings of Our Shaikh and provided that roohani spark we so dearly need. May Allah fill his resting place with Heavenly Effulgence and elevate him to the Paradisiacal Ranks that he so rightly deserves – ameen.

Saabir Saheb rahmatullahi alaihi was the intense and immense love for our Shafeequl Ummah rahmatullahi alaihi. He reminded himself and others of this great bounty of guidance for the Ummah to the extent that he attributed every part of his teaching to the blessings of our Shafeequl Ummah rahmatullahi alaihi. It was mentioned time and again that even Hazrat him self was amazed at the fine points being discussed and with tears in his eyes; he always said: "This is all the barkat of Hazratwala rahmatullahi alaihi". Another point worthy of mention is the impor-

tance he attached to meeting with the associates of Shafeequl Ummah rahmatullahi alaihi, whom he would respectfully visit, offer hope and encouragement and seek advice on numerous matters.

We have witnessed the close bond he had with Hazrat Shafeequl Ummah rahmatullahi alaihi where, by merely sitting with him, the lessons were revived. Also, we were astounded that immediately after the sad demise of Hazrat Shafeequl Ummah rahmatullahi alaihi, Dr Saabir Saheb rahmatullahi alaihi took on the responsibility in such a manner that he mended our broken hearts and gave us courage and direction. No doubt, this was the perfection of sincerity of Hazrat Shafeequl Ummah rahmatullahi alaihi.

LOVE OF ALLAH TA'ALA

Amongst the major themes of his life was to guide the saalik to the love of Allah Ta'ala and ensure that we not be misled by the deviate opinions of our base desires (nafs). A beautiful incident he shared with

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Questions & Answers

Q & A

Q What is the correct option when reading tasbeeh on the fingers; should one use only the right hand or can you use both hands?

A One is allowed to use both hands, although some books mention preference for using the right hand only. In practice let us do both at different times.

Q I joined the jamaat after missing one rakaat. When the Imam made salaam at the end of the salaah, by mistake I also made salaam. Realising my mistake, I immediately stood up. I had turned my head completely when making the salaam. I then proceeded to fill in the missed rakaat. Was my salaah valid?

A Your salaah was valid but you had to make sajda sahu for that error.

Q If one had to make sajda sahu for a particular salaah, but forgot to do so. What is the position of that salaah? Must qadha be made for it?

A If one forgot to make sajda sahu and realised this immediately after the salaah, then it is waajib to repeat that salaah if the time of the salaah is still valid. However, once the time expires, there is no qadha to be made, because the faradh has been discharged.

Q Can a widow wear imitation jewelry?

A If the widow is in iddat, she may not wear any jewelry or adornment. If she is not in iddah then the law that applies to all women (widows, divorcees, single, married) is that they may wear any type of imitation jewelry except rings. Finger-rings must be of either gold or silver.

Q Is masturbation equal in sin to zina?

A Masturbation is definitely a form of zinaa, and is haraam,

but is lesser in gravity than the actual zina between male and female. Allah Ta'ala states in the Holy Quran: *"And whoever seeks any other (avenue of lust) besides these (the wife and female slaves), they are the transgressors."* Surah Muminoon (23) verse 7. This verse makes haraam any form of sexual activity besides sex in marriage and sex with females slaves. The latter obviously does not exist today.

Q Can I pray with the clothes I was wearing while in the state of impurity (janaabah)?

A As long as there is no najasah (impurity) on the clothing, you may perform salaah wearing them.

Q Will a person's iemaan leave him if he throws the Quraan down due to anger?

A If this was done deliberately out of disrespect for the Holy Quran then such a person loses his iemaan. However, if it was done out of anger and not in violation of the sacredness of the Holy Quran, then though the person remains a Muslim, but the act is very serious and a major sin for which abundant istighfaar must be made.

Q Is it jaaiz to delay witr salaah until tahajjud time?

A If one is sure of waking up for tahajjud then it is actually better to delay the witr salaah and perform it after completing tahajjud but before subuh sadiq. If one does not have this assurance then better to perform it before sleeping.

Q How does mehr work? Does the boy have to give the Mehr e Faatimi?

A It is not necessary to stipulate the mehr-e-fatimi. This is a sunnat form of mehr for those

who can afford it, especially since nowadays the mehr-e-fatimi is quite high. The bridegroom may stipulate any amount of mehr as long as it is more than the minimum mehr. (see this figure on the last page.)

Q How would an individual know if Almighty Allah is pleased with him/her?

A Allah has described true guidance as that which was brought by The Messenger of Allah (sallallahu alayhi wasallam). The Messenger of Allah in turn promised salvation for those who follow his Path and the Path of his Sahaaba. Hence, if one is acting on the teachings of Allah's Rasool and following the sunnat of His sahaaba, then such a person has pleased Allah, and Allah is pleased with him. Add to this continuous repentance and istighfaar for mistakes and sins that we always fall prey to, and you have the formula of pleasing Almighty Allah.

CLARIFICATION

Q In the last issue of Al-Farouq you wrote that it is permissible to take a cell-phone that has Quranic recital into the toilet. What happens if the phone rings inside the toilet? Then the Quran recital will be played in the toilet. Isn't this haraam? A senior Mufti said that it is not permissible to take such a cell phone into the toilet.

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Questions & Answers

Q & A

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A The question in Al-Farouq pertained specifically to Quran programs that are downloaded from the internet onto cell phones. This enables one to view the whole Quran with meaning on the LCD of the phone. One can also listen to the recitation of the Quran through the earphones over the cell phone. The answer I gave was related to such a cell phone. I mentioned that because the verses of the Quran do not appear on the screen when the program is closed, it will be permissible to take such a phone into the toilet. This is based on the *mas'ala* that any item on which Allah's name or a verse of the Quran is written may not be taken into the toilet. The misunderstanding has risen because you thought the question related to Quranic ring tones. But that was not the case. I answered on mobile Quran programs that allow one to listen to the entire Quran by, for instance, Shaikh Sudays or Shuraym, etc. As regards cell phones with Quranic ring-tones, let me mention the following:

1) In the first instance, it is **not permissible** to have Quranic recitation as ring-tones on a cell phone. This is disrespectful to the Holy Quran. There are several reasons for this: a) When the phone rings and the Quran starts playing, it normally begins in the middle of a verse. Likewise, when one answers the call, the verse playing is normally stopped before it finishes. So in both cases one is cutting out a portion of the verse, which is wrong and disrespectful. b) It is not permissible to use the Quranic recital as a reminder for some worldly purpose. At this point let me also bring up the issue of "athaan" clocks. This, too, is not permissible because one utilizes the blessed Name of Allah as a wake up call. The athaan clock is

used specially to wake people up. The same will be said about Quranic ring-tones. The purpose is merely as a worldly reminder, so this is tantamount to disrespect for the sanctity of Quran; c) At times one is forced to take the phone into the toilet, such as when one is on a journey, or away from home, while forgetting to put it on silent. Thus the recitation of the Quran might be played inside the toilet if the phone rings.

2) Indeed, if one possesses such a phone then either it be put on silent before entering the toilet, or one should not take it into the toilet at all, because there is the very strong possibility that the Quranic ring-tone will be played inside the toilet if a call is received at precisely that moment. The senior Mufti you spoke of was referring to the same scenario. But then too, it will **not** be haraam to take such a phone into the toilet if it has been put into silent mode. The question of sin only arises when one has neglectfully walked into the toilet with the phone in 'loud' ringing mode.

3) Some ring-tones consist of zikr or Islamic nazms. This too, should be avoided if the Name of Allah plays in that ring-tone. The reason is the same as mentioned above about the athaan clock, that the Blessed Name of Allah is being used as a reminder and as futile entertainment.

Q Is there anything wrong with a Muslim seeing a psychologist? Is it permissible for a Muslim to study psychology?

A Psychology is a form of treatment and cure, so this is allowed. A Muslim is allowed to go to a psychologist, as well as studying psychology. However, the Muslim patient should not accept from the psychologist any

such concept or idea that is contrary to Islamic belief and morals. For example, questioning an action of Allah, especially that which relates to taqdeer, denying the existence of Allah's Power, divulging sins committed in the past by oneself or others, etc. These are just a few examples of ideas and doings that are contrary to Shariah. Muslims who study this subject should also be wary of the pitfalls. In fact, Muslim psychologists should resort to a number of Islamic concepts in the course of treating patients, even non-Muslims, for they too will benefit. We advise Muslim psychologists to consult periodically with the Ulema to ascertain which concepts are Islamically acceptable and which are not. ■

Concealing Faults

Rasoolullah صلى الله عليه وسلم said:

On the Day of Resurrection, Allah will conceal the faults of those who concealed others faults in this world. Similarly, Allah will humiliate the one who reveals the faults of others (in this very world), to the extent that he will be disgraced.

[Targhib, Vol 3, Pg 239]

Abstaining from Doubtful Acts

Rasoolullah صلى الله عليه وسلم said:

The Halaal is clear and the haraam is clear, but between them there are the doubtful acts. Whoever abstains from sins that are doubtful, will certainly avoid sins that are clear. And whoever boldly indulges in doubtful sins, will soon fall into acts that are clearly haraam.

(Bukhari)

Unsubstantiated Emails

Technology

Nowadays a disturbing trend that has developed is the circulation of unsubstantiated and dubious information via emails. Below we reproduce a sample of one such email, as well as our response to it.

<The email reads:>

(Reproduced unedited)

ASSALAM U ALYKUM TO ALL,

Scientist has proved that the sound which comes from heart beat is LUB DUB. But now they analyze that it is RUB RUB. RUB is an Arabic word which means *He who made each and everything*. That is ALLAH. So it means every heart beat says ALLAH ALLAH. If u believe in this fwd dis to all your friends.

The Holy Prophet (SAW) said, Stop doing everything during the Azaan, even reading the Quran, the person who talks during the Azaan will not be able to say the Kalima E Shahada on his/her death bed. Please pass this message to Muslims. A little bit more information for you. Please always remember it. Don't say "Mosque"say "Masjid". An islamic organization found the meaning of "Mosque" is "Mosquitos". Don't write "Mecca" Its means 'house of wines'. Write "MAKKAH", and don't write the name of Our Prophet (S.A.W) or Ur name in short as "MOHD", for it means 'The dog with big mouth'. So write "MOHAMMAD" spread this around. Plz forward this message to as many as possible.

<End of email>

Our response was as follows:

1) Don't put too much faith in what the scientists say. Tomorrow they'll turn around and say the sound is DUB DUB. This will certainly please the rappers! So what, if the sound is RUB RUB? This won't help us one bit. What will count is whether Rab (ALLAH) is on our lips, in our actions, and proactively in our heart. Will it help the disbeliever if his heart says RUB RUB? In fact, according to Surah Humaza (Chapter 104 of the Quran Shareef), the Hellfire will even penetrate the

hearts of the disbelievers. Shall we believe that Allah will burn a heart that makes his thikr? The hadith teaches us that the limbs and joints of Believers make the thikr of Allah. But this does not apply to kufar or people who have rejected and denied Islam.

2) As regards the hadith quoted about Athaan, this is not found in authentic books. Whoever quoted this hadith must please furnish some source or reference. It is a major sin to pass of hadith that are fabricated as authentic. This happens often in chain emails. People should refrain from circulating unsubstantiated Islamic beliefs.

3) The origin of the word mosque is not mosquito as some people have claimed. This can be checked on any online dictionary or lexicon. Instead, mosque comes from the Arabic word *musjid*, which the Spaniards and French pronounced as *mesqid*. After going through a phase of different pronunciations, the word ended up as mosque. As regards, Mecca we agree too, that it should be written 'Makkah' and not Mecca, but not because it means a place of wine. This is false. Mecca does not mean that at all. Mecca originates from the Arabic word Makka, but since the Westerners have now used the word Mecca for any place where people flock to in abundance, even casinos and businesses, (as people flock to Makkah for Hajj), hence we should avoid using the spelling 'Mecca'.

The same applies to Mohd. Where this story about a dog with a big mouth originates, only Allah knows, but we should not abbreviate the Name of Our Rasool (sallallahu alayhi wasallam) in any way. Generally abbreviations are done out of laziness.

Another practice related to emails is the campaign to ban certain websites. People will send out an email providing the address of a website. In that email it will be stated that this website attacks and

insults Islam and The Rasool of Islam (sallallahu alayhi wasallam), and people should sign up to have it banned. This is how we responded to one such email:

With reference to the subject above, my personal view is that by circulating emails to have such websites banned we are in reality promoting the website in a passive way. Unwittingly, we are doing the job for our enemies, which was to let as many Muslims see the filth they write against our Deen. Just figure it out. You need 15,000 signatures to have it banned, which means that 15,000 Muslims must receive this email. How many of them will open this website purely out of curiosity, to see what's written there? Does Islam allow this type of deliberate dissemination of insult and mockery to Allah and His Rasool, along with the fear that somewhere some weak Muslims might be influenced adversely? As far as the banning of the website is concerned, that is firstly not guaranteed. Who says they will ban the website? Where does the 15,000-signature story come from? Is this not perhaps part of the conspiracy hatched by these same devils? Secondly if it is banned, these morons will go and open another site somewhere else and start the process all over again. The best is to let these websites die their own death. Ignore them, don't let other Muslims see them, don't circulate them, don't react and get all excited. Delete such emails when they arrive. Remember, there is no answer to filth and drivel. One may still respond to constructive criticism and tenable argumentation, but the answer to rubbish is silence. I wonder in the first place, how did this website get circulated among Muslims? Don't you think that this was also contrived and orchestrated by the makers of the website themselves, to set the cat among the pigeons? If it is so then they sure succeeded, thanks to our injudicious use of the internet. ■

Gog & Magog

Refuting a devious view
on the topic

Aqeedah

Wild speculation and sophisticated conjecture regarding The Holy Quran has become quite popular nowadays. In the past self-appointed commentators and theorists have employed guesswork and speculation regarding the identity and location of the *Ahaab-e-Kahf*, the spurious 'death' of Nabi Eesa (alayis-salaam), the prediction of Imam Mahdi's coming, and a number of other Islamic concepts that appear in the Holy Quran.

It must be understood that the Pristine Principles of Deen may not be sacrificed just for the sake of creative and innovative thinking. While certain applied interpretations of Quran and Hadith may appear to gel quite nicely with contemporary events, the sad reality is that the true meaning of that particular verse or Hadith is absolutely contrary to the proposed tafseer. Regardless of how fanciful, smart and incisive the thought process might be, there is no scope at all to foist erroneous interpretations on Quranic verses when they lack support from authentic tafseers. If this is allowed then the 'thinkers', 'intellectuals', and 'researchers' of this world would have a field time bandying around their own concocted interpretations of The Holy Quran and Sacred Traditions of Our Rasool. The few mysteries of The Quran, especially those related to the signs of Qiyaamat, appear to be favourite areas of wild speculation and ill-conceived theorization among the modern intelligentsia.

THE HADITH WARNS

The Noble Messenger of Allah (sallallahu alayhi wasallam) foresaw this danger, hence he warned the Ummah in the following stern words: "*He who comments on the Quran from his personal opinion should prepare his place in Hell.*" (Tirmizhi) Another hadith states: "*He who comments on the Quran without knowledge should*

prepare his place in the Fire." (Tirmizhi) Hazrat Umar (radhiyallahu anhu) used to say that the people of opinion are the enemies of the Sunnah. These citations clearly convey the gravity of the situation. Quranic interpretation is subject to the narrated and chronicled tafseer handed down to us over the corridor of the last fourteen centuries in its pristine purity, directly from The Rasool of Allah (sallallahu alayhi wasallam). This interpretation was delivered to the Ummat via the Sahaaba and the Ulema after them. It is not the product of an individual's bright ideas and whimsical opinions.

A CASE IN POINT

The modernist interpretation of the tribes Yajooj and Majooj (Gog and Magog) is another example of misinterpreting the Quran-e-Kareem. According to all authorities of Islam, from the time of the Sahaaba to this age, the Yajooj and Majooj, are two tribes created by Allah from the progeny of Nabi Nooh (alayhis-salaam). These tribes were sealed behind an enormous and powerful barrier somewhere in the Caucasian range of mountains by Zhul-Qarnain, and are currently multiplying at a phenomenal rate. They will breakout from this barrier close to Qiyaamat at a time when Imam Mahdi and Nabi Eesa would have already made an appearance. It is for this reason the breakout of Yajooj and Majooj from behind their barrier is considered as among the major signs of Qiyaamat.

THE MODERN INTERPRETATION

There are some Muslims today who would like us to believe that the Yajooj and Majooj are not sealed up behind the Barrier of Zhul-Qarnayn, but have already

emerged. They further aver that these are nations living in the modern world today. Some of them baselessly claim the Yajooj and Majooj referred to in the Quran are the *Germanic nations that originated from Europe*, viz the Americans and British. Does this interpretation and understanding have any credibility in Shariah? The answer is an emphatic no, for the following reasons:

- 1) The "Germanic Nations" these self-styled 'mufasssirs' speak off were not sealed up behind any barrier, and so subsequently, did not break out from anywhere and 'swarm like waves' across the world. Whereas, the Holy Quran mentions details of Yajooj and Majooj quite clearly. These self-appointed "authorities" on the Quran have stretched and manipulated the words of Quran to the level of absurdity. Consequently, clear meanings are read out of context and misconstrued. The Holy Quran very elaborately and distinctly describes how a barrier of **iron and molten copper** was **physically and tangibly built** by King **Zhul-Qarnayn**. In verses 94 to 99 of Surah Kahf, Almighty Allah very unambiguously recalls how Zhul-Qarnayn came across a nation with a foreign tongue, who complained to him through signs about the mischief of the Yajooj and Majooj. This proves that these two tribes lived thousands of years ago.
- 2) The Holy Quran further provides an account of how Zhul-Qarnayn, with the help of the local people, erected a huge iron wall between two mountains, thus sealing off the Yajooj and Majooj within the confines of a valley. Finally, he poured molten lead on this

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Gog & Magog

Refuting a devious view
on the topic

Aqeedah

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wall. The Quran-e-Kareem further states: "So they (Gog and Magog) were made powerless to scale it or dig through it. Zhul-Qarnayn said: "This is a Mercy from My Lord, but when the Promise of My Lord comes, He shall level it (the wall) to the ground. and the Promise of My Lord is ever true." And on that Day they (i.e. Gog and Magog) will come out, we shall leave them to surge like waves on one another, and the trumpet will be blown, and we shall collect them all together. These verses are very clear in the description of the wall, the person who built it, and the existence of tribes named Yajooj and Majooj. What can be more incredulous than to believe all this is metaphorical and sym-

bolic, or that Allah Ta'ala referred to *Germanic nations* by the terms Gog and Magog? When even ordinary humans take offence and object to their words and sentences being misconstrued and diverted from the apparent and clear meaning, then how can we condone this in The Kalaam of Allah? Allah Forbid! The Quran is not the handmaiden of all and sundry, to mutilate, convolute, and adulterate according to whim and fancy. Those who do this will be held accountable before Allah, and they certainly come within the purview of the hadith cited earlier.

- 3) When Rasoolullah (sallallahu alayi wasallam) spoke of the Yajooj and Majooj, he mentioned them in the same

breath as Imam Mahdi, Dajjaal, the return of Sayyiduna Eesa (alayhis-salaam) and the rising of the sun from the west. Are we to understand that all the other signs of Qiyaamat were metaphorical, allegorical, figurative, and symbolical, and non of them apply in real terms? If this is to be entertained then the door will open for wholesale adulteration of the Qurna-e-Kareem. Tomorrow someone will stand up and claim that Salah does not mean a physical salaah, instead it symbolizes a form of mediation, and zakaah does not mean paying wealth to the poor, rather it refers to some allegorical form of inner cleanliness and so forth. ■

Pious Company

■ Anas Ibn Maalik radhiallahu anhu narrates that after the demise of Nabi sallallahu alaihi wa sallam, Hazrat Abu Bakr and Hazrat Umar radhiallahu anhu said to one another, "Let us pay a visit to Ummu Ayman radhiallahu anha, as Nabi sallallahu alaihi wa sallam visited her often." (Sahih Muslim Vol. 2, Pg. 291)

Note: Ummu Ayman radhiallahu anha was a pious Sahabiyyah, who used to tend to Nabi sallallahu alaihi wa sallam in his childhood. She was a slave girl, and belonged to Abdullah, Nabi sallallahu alaihi wa sallam's father.

It is highly recommended to visit the pious people of one's town and to associate with them.

■ Hazrat Abu Saeed Khudri radhiallahu anhu narrates that Nabi

sallallahu alaihi wa sallam said, "Associate with none except believers, and let only pious people partake of your meals." (Sunan Abu Dawood, Vol. 2, Pg. 316)

Note: A person is influenced by the company he keeps, thus good company is emphasized. Similarly, the Hadith encourages us to only invite pious people for meals, as they will utilize the energy constructively.

■ Hazrat Abu Musa Ash'ari radhiallahu anhu narrates that Nabi sallallahu alaihi wa sallam said, "A man will be resurrected with those whom he loves, on the day of Qiyamah." (Sahih Bukhari, Vol.2, Pg. 911)

Note: Associating with pious people, and developing love for them is extremely essential, as a person will be raised with those whom he loves. ■

Extracts from:
Shamaail Kubra Vol.4, Pg. 60/61

Dua for Nightmares

أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّةِ مِنْ
غَضَبِهِ وَعِقَابِهِ وَشَرِّ عِبَادِهِ وَمِنْ
هَمَزَاتِ الشَّيَاطِينِ وَأَنْ يَحْضُرُونِ

When suffering nightmares and bad dreams, read the above three times every night before sleeping.

AOOZHU BI KALIMAATIL-
LAH AT-TAAMMAATI MIN
GHADHABIHI WA IQAABIHI
WA SHARRI IBAADIHI WA
MIN HAMA ZAA TISH-
SHAYAAATEEN WA AY YAH-
DHUROON.

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

When waking up from a nightmare or bad dream, read the above.

AOOZHU BILLAHI MINASH-
SHAYTAANIR-RAJEEM

The Miracle of ZumZum

History

Research by Tariq Hussain and Moin Uddin Ahmed

In 1971, an Egyptian doctor wrote to the European Press, saying that Zumzum water was not fit for drinking. I immediately thought that this was prejudice against the Muslims and that his statement was based on the assumption that since the Ka'aba was below sea level and located in the center of Makkah, the wastewater of the city collecting through the drains fell into the well holding the water.

King Faisal

Fortunately, the news came to King Faisal's ears who got extremely angry and decided to disprove the Egyptian doctor's statement. He ordered the Ministry of Agriculture and Water Resources to investigate and send samples of Zumzum water to European laboratories for testing its potability.

The ministry instructed the Jeddah Power and Desalination Plants to carry out this task. I was employed as a desalting engineer (chemical engineer to produce drinking water from sea water) and was chosen to carry out this assignment. I had no idea what the well looked like. The authorities in Makkah deputed a man to give me whatever help was required. When we reached the well, it was hard for me to believe that a small pool of water, about 18 by 14 feet, was the well that supplied millions of gallons of water every year to hajis ever since it came into existence at the time of Ibrahim alaihis salaam centuries ago.

I started my investigations and took the dimensions of the well. I asked the man to show me the depth of the well. First he took a shower and descended into the water. Then he straightened his body. I saw that

the water level came up to just above his shoulders. His height was around five feet, eight inches. He then started moving from one corner to the other in the well standing all the while in search of any inlet inside the well to see from where the water came in. He reported that he could not find any inlet.

Amazing Inlet

I thought of another idea. The water could be withdrawn rapidly with the help of a big transfer pump which was installed at the well for the Zumzum storage tanks. The water level would drop enabling us to locate the point of entry of the water. Surprisingly, nothing was observed during the pumping period. I repeated the process but this time I instructed the man to stand still at one place and observe any unusual happenings. After a while, he suddenly raised his hands and shouted, "Alhamdullillah! I have found it. The sand is dancing beneath my feet as the water oozes out of the bed of the well." Then he moved around during the pumping and noticed the same phenomenon everywhere in the well. Actually the flow of water into the well through the bed was equal at every point, thus keeping the level of the water steady. After I finished my observations I took samples of the water for European laboratories to test.

Other Wells

I asked the authorities about the other wells around Makkah. I was told that these wells were mostly dry. When I reached my office in Jeddah I reported my findings to my boss who listened with great interest but made a very irrational comment that the Zumzum well could be internally connected to the Red Sea. How was it possible when Makkah is 75 kilometres

away from the sea and the wells located before the city usually remain dry? The results of the water samples tested by the European laboratories and the one we analyzed in our own laboratory were found to be almost identical.

The difference between Zumzum water and other water (city water) was in the quantity of calcium and magnesium salts. The content of these was slightly higher in Zumzum water. This may be why this water refreshes tired hajis, but more significantly, the water contained fluorides that have an effective germicidal action. The remarks of the European laboratories showed that the water was fit for drinking. Hence the statement made by the Egyptian doctor was proved false. When this was reported to King Faisal he was extremely pleased and ordered the contradiction of the report in the European Press. The more you explore, the more wonders surface and you find yourself believing implicitly in the miracles of this water that God bestowed as a gift on the faithful coming to the desert land for pilgrimage.

Some Features of Zumzum:

■ This well has never dried up and has always fulfilled the demand for water. It has always maintained the same salt composition and taste ever since it came into existence. Its portability has always been universally recognized as pilgrims from all over the world visit every year for Hajj and umrah, but have never complained about it. They have always enjoyed the water that refreshes them.

■ Zumzum water's appeal has always been universal. This water has never been chemically treated or chlorinated as is the case with water pumped into the cities. Biological growth and vegetation usu-

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KNOW THE LAW

Fiqh

SOME AQAA-ID OF ISLAM

Aqaa-id is the plural for Aqeedah which means belief. We enlist here-under some important beliefs of Islam which are derived from Quran and Hadith.

- 1) There are 7 articles of faith in which every Muslim must believe. Denying or rejecting even one of these takes one out of the fold of Islam To believe in Allah, His Messengers, His Books, His Angels, the Day of Judgment, in Taqdeer, good or bad, and the resurrection after death.
- 2) When a human being dies, the soul (Rooh) leaves the body. When that body is placed inside the grave, the soul re-enters. Any comfort or pain the person then experiences is real and tangible. Hence, the punishment of the grave, too, is a reality.
- 3) There were four Divine Books that Almighty Allah revealed to four Messengers: The Taurah was revealed to Hazrat Moosa (alayhis-salaam), the Zaboor to Hazrat Dawood Alayhis salaam, the Injeel to Hazrat Eesa alayhis salaam, and the Quran to Hazrat Muhammad alayhis salaam.
- 4) Our Messenger Hazrat Muhammad (sallallahu alayhi wasallam) was the final Rasool and Nabi. No new Nabi or Rasool will come after him till the Day of Judgment.
- 5) Anyone who claims to be a Nabi or Prophet after Hazrat Muhammad (sallallahu alayhi wasallam) is a kaafir, impostor, and liar. To follow or believe in such a person expels one from the fold of Islam.
- 6) Sayyiduna Eesa alayhis salaam

was not crucified, nor killed, nor did he die as yet. Instead, he was taken up to the heavens and will return before Qiyaamat.

- 7) The greatest of this Ummat is Hazrat Abubakr (radhiyallahu anhu) followed by the other three khalifas in that order, viz: Umar, Uthman and Ali. Thereafter, the next greatest Sahaaba are the other 6 who were given the glad tidings of Paradise while still living on earth. These are: Talha bin Ubaidullah, Zubair bib Awaam, Abdur Rahman bin Auf, Saaed bin Zaid, Sa'ad bin Abi Waqqas, and Abu Ubaidah bin Jarrah. (May Allah be pleased with them all)
- 8) The first man to be created by Allah was Aadam (alayhis-salaam). From him came the entire human race. His wife, Howwa, was created from the left rib of Aadam. ■

The Miracle of ZumZum

(Continued from page 7)

ally takes place in most wells. This makes the water unpalatable owing to the growth of algae causing taste and odour problems. In the case of the Zumzum well, there wasn't any sign of biological growth.

Ahaadith

★Ibn Qayyim (rahimahullah) said: "Zamzam water is the best and noblest of all waters, the highest in status, the dearest to people, the most precious and valuable to them. It was dug by Jibreel and is the water with which Allah quenched the thirst of Ismaa'eel."

★The Prophet sallallahu 'alaihi wa sallam said to Abu Dharr, who had stayed near the Ka'bah for 40 days and nights with no food or drink other than Zumzum: "How long have you been here?" Abu Dharr said: "I have been here for 30 days and nights." The Prophet

sallallahu 'alaihi wa sallam said, "Who has been feeding you?" He said, "I have had nothing but Zumzum water, and I have gotten so fat that I have folds of fat on my stomach. I do not feel any of the tiredness or weakness of hunger and I have not become thin." The Prophet sallallahu 'alaihi wa sallam said: "Verily, it is blessed, it is food that nourishes." (Muslim, 2473).

★Other scholars added, "...and a healing for sickness." In Ibn Maajah it was reported from Jaabir ibn 'Abd-Allah that the Prophet sallallahu 'alaihi wa sallam said: "The water of Zumzum is for whatever it is drunk for." The Salaf and 'ulamaa' acted upon this Hadeeth. When 'Abd-Allah ibn al-Mubaarak went for Hajj, he came to Zumzum and said, "O Allah, Ibn Abi'l-Mawaali told

us from Muhammad ibn al-Munkadir from Jaabir (may Allah be pleased with him) that Your Prophet sallallahu 'alaihi wa sallam said, 'The water of Zumzum is for whatever it is drunk for.' I am drinking it to ward off thirst on the Day of Resurrection."

★Ibn al-Qayyim said: Myself and others tried seeking healing with Zumzum water and saw wondrous things. I sought healing with it from a number of illnesses, and I was healed by the permission of Allah. I saw someone who nourished himself with it for a number of days, half a month or more, and he did not feel hunger; he performed Tawaaf along with the other people just as they did. And he told me that he consumed nothing but Zumzum water for 40 days and he had the strength to have intercourse with his wife, to fast and to perform Tawaaf numerous times. [Zaad al-Ma'aad, 4/319, 320.] ■

A Tale with a Moral

Story

By Muhammad Tufail Qasmi

In his sermons, Hazrat Thanwi rahimahullah has narrated this true story: Sheikh Dahhan rahimahullah was a famous Aalim of Makkah Mukarramah.

He narrated this incident that a man died in the city. His heirs decided to bury him in the grave of a pious Aalim of Deen, who had died recently. In those days it was a custom in Makkah Mukarramah that many people were buried in a single grave one after the other. Thus they started digging the grave. As they dug deeper the corpse that lay therein was exposed. People saw that instead of the Aalim of Deen's body, there lay a body of a European girl.

BODY SWOP

The people were astonished. Where did the Aalim of Deen's body go? How had the girl's body come here?

By chance there was a European Muslim tourist among the group of people who had come to bury the man. He said that he knew the girl. She was the daughter of a Christian Frenchman who had quietly embraced Islam. He had taught her religious books and that is how he knew her. She had fallen ill and died. The people then realized that as she had been very religious her dead body had appeared in Makkah Mukarramah, the most sacred of all places.

But what about the Aalim of Deen, they wondered. What had happened to his body? That could not be explained. Then someone said that the body of the Aalim of Deen's was lying in the girl's grave. As this was a plausible explanation, the people asked the tourist to ascertain the truth when he returned to France after performing Hajj.

After performing Hajj, accompanied by an acquaintance of the Aalim of Deen, the European tourist returned home. He went to the girl's

parents and explained everything to them. They were amazed. They could hardly believe that their daughter's body which had been buried in France could suddenly appear in Makkah Mukarramah. Still they agreed to open their daughter's grave and find out. When the grave was opened they were astonished to see that instead of their daughter's body it really did contain the corpse of the Muslim Aalim of Deen who had been buried in Makkah Mukarramah. And not only that but the body lay torn and cut up in pieces.

REASON

Sheikh Dahhan went on to say that somehow or the other, the European tourist managed to send us the news that the Aalim of Deen's body was undoubtedly in the girl's grave in France.

The people in Makkah Mukarramah now became very worried. It was true that the girl had been really religious as was apparent by the fact that her body was transferred to a sacred land but what had the Aalim of Deen done that he had been punished so? They decided to go and ask the Aalim's wife, for surely she would know.

He was a very religious man, she told them. He always said his prayers and read the Quraan. He even used to offer his Tahajjud prayers. But, the people said, there must have been something which he did which aroused the wrath of Allah Ta'ala. Well, she said thinking hard, he used to say when he needed a bath, that the custom of the Christians is praiseworthy indeed that they didn't have to take a bath after sleeping with their wives at night. Well, that's it, the people nodded. That's why Allah Ta'ala had sent his body to the graveyard of the people whose custom he



liked.

LESSON

Dearest readers! Prophet Muhammad sallallahu alaihi wa sallam has said: *"A Man shall be with him whom he loves."*

Explaining this Hadith Ulama have written that Hazrat Abdullah Ibn Masood radhiallahu anhu said that Rasoolullah sallallahu alaihi wa sallam was asked: *"What do you say about the person who loves a saintly man but cannot equal him in deeds?"* In answer Rasoolullah sallallahu alaihi wa sallam told him this Hadith. (Ma'arif ul Quraan, vol 4, pg 550)

Thus we come to know that a person may not fully adopt the characteristics of the person he loves but because of his love only he shall be dealt with like him. In the above case, the Aalim of Deen only liked a custom of the Christians, he did not act upon it but even then his body was taken away from Makkah Mukarramah and put in a Christian grave in France.

What we should now think is that do we or don't we like European or Western customs? Isn't shaving off the beard a Western custom? What about being fond of songs, dance and music? Isn't going uncovered i.e. without wearing Hijaab, a Western custom too? If we admire these things and adopt them too then we should await the wrath of Allah Ta'ala. May He protect us all. ■

Dharb-i-Mu'min 25 April – 1 May 2003

A LEGACY OF ROOHANIYAT

GLIMPSES INTO THE LIFE OF HAZRAT DR MUHAMMAD SAABIR SAHEB *Rahmatullahi alaihi*

Biography

(Continued from page 1)

us in Sukkur, where the joy was so apparent on his noble countenance, about Hazrat Thaanwi rahmatullahi alaihi. Hazrat Thaanwi rahmatullahi alaihi went to a village to give a talk and after the lecture, a clean shaven person immaculately dressed, with many followers, comes and congratulates Hazrat on the amazing discourse. Hazrat Thaanwi rahmatullahi alaihi is further shocked when this person requests that he opens his mouth; Hazrat assessed that this person looks refined and would not spit into my mouth. This clean shaven person puts a piece of mithai in Hazrat's mouth. Upon exchanging formalities, it transpired that he was the mureed of Hazrat Haaji Imdaadullah Makki rahmatullahi alaihi and he spoke glowingly and lovingly of his Sheikh. Hazrat Thaanwi rahmatullahi alaihi assessed that this person has been misled due to working on his opinions rather than emulating the teachings of Hazrat Haaji Imdaadullah rahmatullahi alaihi. At this juncture, Hazrat Thaanwi rahmatullahi alaihi remained silent.

After some time, Hazrat Thaanwi rahmatullahi alaihi was invited to the same locality and this clean shaven "sufi" is once again present with the garland of flowers proudly saying that they were blessed at the grave of Hazrat Moulana Abdul Quddoos Gangohi rahmatullahi alaihi. Hazrat Thaanwi rahmatullahi alaihi does not put on the garland of flowers but holds it in his hand; addresses the clean shaven "sufi" as to who he is spiritually linked to. Very elegantly he mentions the name of Hazrat Haaji Imdaadullah rahmatullahi alaihi. Hazrat Thaanwi rahmatullahi alaihi then leads him on and asks that if a person is used to adorning himself with exquisite fragrances and he then is offered something lowly; what would his reaction be? The

clean shaven "sufi" responded that not only is this unacceptable but if the cheap fragrance is applied, this will give him a headache. Hazrat Thaanwi rahmatullahi alaihi then said: "My dear friend, Hazrat Moulana Abdul Quddoos Gangohi rahmatullahi alaihi presently perceives the beautiful fragrances of Jannah and you offer a lowly fragrance in the form of this garland; are you not then inconveniencing the blessed inmate of the grave?"

This struck a responsive chord and respectfully, this clean shaven "sufi" departed with a startling lesson in respect and recognition. A few months later, Hazrat Thaanwi rahmatullahi alaihi visits the same village and notices a person with an immaculate countenance dressed according to the Shariah. This pious servant of Allah Ta'ala asked Hazrat Thaanwi rahmatullahi alaihi whether he recognises him to which Hazrat responds in the negative. Hazrat Thaanwi rahmatullahi alaihi is then reminded of the previous meetings and his subsequent reformation. The main point, however, is that this person told Hazrat Thaanwi rahmatullahi alaihi that his method of islaah captured his heart. We can safely say that our beloved Hazrat Dr Saabir Saheb rahmatullahi alaihi encapsulated the teachings of our elders in general and our Hazrat Shafeequl Ummah rahmatullahi alaihi in particular, imparted the temperament of islaah so compassionately that a person's reformation was being made and he was not aware of the filth and evil being expelled from within.

ROAD TO ATTAINMENT

Hazrat Dr Saabir Saheb rahmatullahi alaihi said that two factors: love (for Allah) and the corresponding actions, are vital factors

for success. He explained that we have some lands full of weeds; either we take out each weed individually, then prepare the soil, thereafter plant the seeds and anticipate the growth of the crops. This will take a lifetime. The easier option is that we light a fire which will result in all the weeds being eradicated in minutes. Also, we do not require fertiliser because the burnt out weeds and debris that remain act as fertiliser. The seeds are then put in the ground and the crops are realised within a short space of time. In a similar manner, the road to Allah Ta'ala is attainable very easily by putting fire to everything (of the world) besides Allah. Once that happens, our hearts will become fertile to guidance and the corresponding actions of obedience will follow. Subhannallah! What a beautiful and easy prescription! Another point worthy of mention is that our Hazrat Shafeequl Ummah rahmatullahi alaihi always reminded us to take the easier option to reach Allah Ta'ala. The object is primarily to rid ourselves of frustration.

ASPECT OF RESPECT

Hazrat Shafeequl Ummah rahmatullahi alaihi left behind a legacy of respect which was unparalleled amongst his contemporaries. Hazrat Dr Saabir Saheb rahmatullahi alaihi once, before relieving himself, took out his pen and gave it to his servant and said that mention of the pen is found in the Qur'aan; our Hazrat Shafeequl Ummah rahmatullahi alaihi never took his pen to the toilet because of respect and I am but emulating this act so that I too can attain respect.

To many, this may seem trivial and inconsequential but, because of the sheer awareness of Allah Ta'ala, this heightened form of respect consumed these personalities and propelled them towards greater

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A LEGACY OF ROOHANIYAT

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dimensions. May Allah Ta'ala bless us with some part of the respect shown by our beloved Hazrat Dr Saabir Saheb rahmatullahi alayhi – aameen.

Another beautiful incident related by Hazrat Shafeequl Ummah rahmatullahi alaihi and re-emphasised by our Hazrat Dr Saabir Saheb rahmatullahi alaihi was when Hazrat Moulana Rasool Khan Saheb rahmatullahi alaihi, a Khaleefa of Hazrat Thaanwi rahmatullahi alaihi, intended making hijrat to Pakistan. Hazrat Moulana Rasool Khan Saheb rahmatullahi alaihi had a very old clay urn which was worn out but he respectfully put it amongst his possessions. He was told that this urn is very old and can be replaced in Pakistan. Hazrat Moulana rahmatullahi alaihi replied that this urn has been made with the blessed soil of Deoband; so he will take it with him at all costs. With great care he looked after it and after a period of time the urn broke and Hazrat Moulana rahmatullahi alaihi cried excessively because of the nisbat (link) is had with Deoband. Hazrat Moulana rahmatullahi alaihi thereafter accumulated all the pieces and put them into a new urn so that the blessings of Deoband remained!

We have witnessed on many occasions that Hazrat Dr Saabir Saheb rahmatullahi alaihi, whenever the name of Hazrat Shafeequl Ummah rahmatullahi alaihi was written in any kitaab, he would lovingly kiss the name of his Sheikh, put the name of his Sheikh to his eyes, onto his head and thereafter clasp the kitaab close to his chest. Tears would flow from the eyes giving testimony to the pangs of separation. On numerous occasions, Hazrat Dr Saabir Saheb rahmatullahi alaihi mentioned that when he is given the taufeeq of making dua for our elders, his Imaan becomes fortified. Need we say more!

FEAR OF ALLAH TA'ALA

Always discussed frequently in his

discourses, Hazrat Dr Saabir Saheb rahmatullahi alaihi explained that the lack of fear is generally attributed to the love of the world and heedlessness. A beautiful example we learnt was of Hazrat Zaahir Saheb rahmatullahi alaihi who was a Khaleefah of Hazrat Thaanwi rahmatullahi alayhi. This gentleman was an engineer in Pakistan. Once an arms manufacturing company tried to sell to the Pakistani army a fleet of ships that were defective. They offered him a bribe to pass the deal. Hazrat Zaahir Saheb rahmatullahi alaihi responded that he is being watched. Numerous attempts were made to lure him to accept the bribe but he always responded that he is being watched. The director of the company then called him personally to his office and told him that nobody is here watching us and presented a suitcase full of dollars. Hazrat Zaahir Saheb rahmatullahi alaihi once again replied that he is being watched. The director in frustration tells him that with the exception of us, nobody is here – what is the meaning of this? Hazrat Zaahir Engineer Saheb rahmatullahi alaihi said: ***My Allah Ta'ala is watching each and every action of mine.***

To attain the fear of Allah Ta'ala, we need to meditate on His anger and the subsequent result of our actions. Hazrat explained that just as a robber will abstain from stealing because of the fear of being caught, the child fears being rebuked and stays away from mischief, the driver abstains from driving fast and recklessly because he is wary that he may be fined for his negligence; in exactly the same manner, everybody requires to instil the awareness of Allah Ta'ala in their personalities so that the fear of accountability severs the root of all evil and one is propelled towards the obedience of Allah Ta'ala.

This was the concept instilled

into our hearts by our Dr Saabir Saheb rahmatullahi alayhi. We make dua to Allah Ta'ala that we too, are blessed with a similar type of awareness and concern, Aameen.

WINNING YOUTHS' HEARTS

Hazrat Dr Saabir Saheb rahmatullahi alaihi shared his experience with this servant on his visit to the United Kingdom where there was a youngster who was not only disrespectful but downright rebellious. The means of communication was closed and the distance between the father and son was growing. Hazrat Dr Saabir Saheb rahmatullahi alaihi asked to meet the youngster who abruptly responded that he does not wish to meet him. Hazrat adopted a strategy of humility and went to the youngster and told him: "What's wrong? I have done you no wrong? Why don't you want to meet me?. This baffled the youngster and slowly, he came for short periods just to assess our Hazrat Saheb rahmatullahi alaihi. After a few hours, he came and started discussing the issue of football and ascertained the sentiments of Hazrat rahmatullahi alaihi regarding the sport. Hazrat rahmatullahi alaihi told him that instead of watching the game, rather become involved and achieve fitness which will benefit the health. Furthermore, the youngster made Hazrat rahmatullahi alaihi make dua for his football team! Thereafter, it transpired that this youngster was 17 para Haafiz but he was being deprived of Deen due to a lack of concern and love. Hazrat rahmatullahi alaihi mentioned that this youngster read Quran very immaculately. The last day, with tears in his eyes, the youngster tells Hazrat rahmatullahi alaihi that he loves him. Hazrat rahmatullahi alaihi responded likewise. Understand the tolerance of Hazrat rahmatullahi

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alaihi when the youngster then asked as to how Hazrat rahmatullahi alaihi will remember him. They agreed that they would sign their names on their respective arms so that the love can grow greater. The manner of approach of Hazrat Dr Saabir Saheb rahmatullahi alaihi left one astounded. Again he shared this with this servant that Allah Ta'ala had inspired him to work according to this plan.

GOOD THOUGHTS

A destructive trait in the path of sulook is the entertaining of evil thoughts with regard to others. Our Shafeequl Ummah rahmatullahi alaihi stressed that not only is it not permissible to talk ill of a fellow Muslim, it is sinful to talk ill of a kaaafir, it is also sinful to talk ill of the next man's possessions or his means of conveyance. Hazrat Dr Saabir Saheb rahmatullahi alaihi had on numerous occasions mentioned that this is such a destructive trait that it destroys a person's good deeds. Hazrat Shafeequl Ummah rahmatullahi alaihi further advised that if you cannot talk good of another, it is best that you remain silent instead of becoming a pauper.

DETESTING EXCESSIVE LAUGHTER

We had been rebuked on many occasions with regard to excessive laughter by our Hazrat Shafeequl Ummah rahmatullahi alaihi who warned us that our hearts become hard and blocked towards hidayat. Furthermore, this vile habit destroys the concern for the Hereafter. Once, on journey, we went swimming and Hazrat Dr Saabir Saheb rahmatullahi alaihi heard us joking and laughing. He commented that whilst Islam does not forbid relaxation but our Deen despises laxity and negligence of Allah Ta'ala. He added that by the tone of your voices, we detected a barrier and warned that we should always be on guard. Needless to say that this lesson had become embedded in the hearts of those that were present.

LOOKING AFTER THE HEARTS OF LADIES

It was always the noble habit of Hazrat Dr Saabir Saheb rahmatullahi alaihi to personally express his gratitude to the ladies for their services for the spiritual family of our Hazrat Shafeequl Ummah rahmatullahi alaihi. He always reminded us that the blessings of the visitors sustain itself for 40 days.

HALAAL SUSTENANCE

Hazrat Aarifi (Dr Abdul Hayy) rahmatullahi alaihi would, before taking any morsel, contemplate that he is eating the food to attain strength in his ibaadat. A thought-provoking incident was related by Hazrat Dr Saabir Saheb (rahmatullahi alayhi) about a young man, recently married, who complained of the grief caused by his wife. Hazrat (rahmatullahi alayhi) made dua but the problem increased to the extent that there was direct con-

frontation with Shariah Hazrat (rahmatullahi alayhi) asked as to which family the wife came from and, after investigation, it transpired that her father was involved in interest. Hazrat (rahmatullahi alayhi) advised the young man that, because his wife was nurtured through haraam, she would never be able to think straight.

Our Hazrat Shafeequl Ummah rahmatullahi alaihi always warned that if sustenance is attained in a lawful manner, Allah Ta'ala will give a person the good fortune of spending it in halaal avenues, whereas if sustenance was attained unlawfully, the avenues of expenditure will also be haraam.

TILAAWAT OF QUR'AAN

We noticed that upon awakening, Hazrat Dr Saabir Saheb rahmatullahi alaihi seldom engaged in any discussion prior to him finishing the tilaawat of the Qur'aan. This was a great lesson for all of us in that he showed by example that we require to give our spiritual rooh sustenance. We also learnt from Hazrat rahmatullahi alaihi that the punctuality on tilaawat ensures the safety of a person's Imaan. Our Hazrat Shafeequl Ummah rahmatullahi alaihi advised us that due to the duties towards the creation of Allah Ta'ala, our Akaabir could not fulfil completely their ma'moolaat. However, in three things there was no compromise:

- Tahajud Salaah
- Tilaawat of the Qur'aan
- Excessive Darood Shareef ■

RABIUL AAKHAR 1428
MAY 2007

Zakaat Nisaab **R2248.38**

Mehr-e-Fatimi **R5620.96**

Minimum Dowry **R112.41**

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Halaal Earnings

Rasoolullah صلى الله عليه وسلم said:

No one has eaten any food better than that which he had earned with his own hands; and The Prophet Dawood (alayhis salaam) used to eat from his own earnings.

(Bukhari)